

Satan Goes to School

By

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Foreword

Late in February, 1952, a telegram for Verne P. Kaub was delivered to the office of American Council of Christian Laymen, which he heads as president. The wire was from The Saturday Review (formerly Saturday Review of Literature) and invited the recipient to submit a 1,500-word statement for a symposium on the subject, "The Textbook in America," to be published in the issue of April 19.

From this approach, Mr. Kaub assumed he was invited to participate in the symposium as president of ACCL. With that thought in mind, he wrote an article about non-Christian and anti-Christian viewpoints which are presented to public school students through the medium of textbooks placed in their hands.

By good fortune, it was learned, before too late, that the invitation had been extended to Mr. Kaub as vice president in charge of research for National Council for American Education, and as the only "spokesman" for that Council in the symposium. The article which had been prepared was laid aside and another written from a more secular viewpoint.

American Council of Christian Laymen now presents the "discarded" article in this pamphlet. A few introductory paragraphs have been added, and at the end is given a glimpse of the theme of "Fostering Materialistic Educational Policies," a chapter of a recently completed manuscript of about 40,000 words.

This manuscript shows something of the extent of the contribution which National Education Association is making to the cause of Communism-Socialism. It will appear as a book in the not too distant future.

Price Schedule for this Pamphlet	
Single Copy	10 Cents
12 Copies	\$1.00
100 Copies	\$6.00
1,000 Copies	\$50.00

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Madison 1, Wisconsin

Satan Goes to School

Every morning of every school day of the year, and every year, the final bell rings at the appointed time, and teachers and pupils leave the school playgrounds and gather in the classrooms.

Here in America, all young citizens from kindergarten age to haughty high school seniors, answer these warning bells and are in school for several hours thereafter.

Unseen, unheard, another visitor slips in, and stays until the last lagging pupil and the last weary teacher have left the schoolrooms. This unheard, unseen visitor is none other than Satan.

Satan does not go to school to learn the three R's, or study to perfect his knowledge of language, mathematics, science or social ethics. Nor is he there as a teacher.

It is as an observer that Satan goes to school; he is checking up on the results of the efforts of his willing servants and his unsuspecting dupes.

And on all too many days, in all too many schoolrooms, Satan chuckles with glee at what he is accomplishing through his assistants, who are writers of textbooks, supervisors arranging courses of study, authors of manuals for teachers, and, sometimes, the teachers themselves.

What makes Satan chuckle with glee?

He chuckles when teachers, of their own accord, or at direction of text, or manual, or

teachers' guide, lead pupils to believe that what their fathers and mothers learned in school "is the bunk;" that the maxims of courage, and thrift, and self-reliance that were in their parents' copybooks and in the McGuffy readers are poppycock and unworthy of a moment of consideration.

When Founders are Ridiculed

Satan is gleeful, too, when America's pioneers and the Founders of our government are ridiculed or charged with conspiring to set up a government under which it would be easy for the wealthy and powerful to exploit the poor and weak.

When the government of America and the American way of life are compared unfavorably with the enlightened, progressive government of the Soviets and the security which Russians have as servants of an all-powerful state, Satan is sure that his cause is being well served.

And, of course, Satan's joy knows no bounds when American boys and girls are misinformed about the source of human freedom, and are taught materialistic, non-Christian philosophies.

Christians and other religionists of all nations agree that the ideal of human freedom is a spiritual concept rather than a development of, or segment of, any materialist philosophy.

Christian Americans usually are quick to accept, gratefully, the fact that our Ameri-

ean concept of freedom has its roots in New Testament teachings. That more Christian Americans do not accept, rejoice in, and act upon that fact, is because it is called to their attention all too seldom — millions never have heard of it.

Thomas Jefferson penned those immortal phrases in the Preamble of the Declaration of Independence which announce the supremacy of the individual, the dignified, important person, created to be free, created to be the equal of every other human being in the sight of God and before the law.

Exclusively Christian Principles

These are Christian principles, exclusively Christian. They cannot be found in any other religion, or in any non-Christian philosophy. When Jefferson wrote these principles into the Declaration it was the first time they ever had been written into a political document.

John Adams was a member of the committee appointed to draft the Declaration. He was the only committee member, other than Benjamin Franklin, to make any suggestions as to the terminology to be used. He, like the others, knew that they were "borrowing" basic Christian principles when they wrote as they did. Years later he recalled the fact in a letter to Jefferson (dated June 28, 1813) in which he wrote, "The general

principles on which the fathers achieved independence were the general principles of Christianity."

Tom Paine, sometimes called America's Godfather, understood the issues involved. In an article called "Thoughts on Defensive War," July, 1775, he wrote: "In the barbarous ages of the world, men in general had no liberty Wherefore political as well as spiritual liberty is the gift of God through Christ."

Students Have Right to Facts

It is not "teaching religion" to give these demonstrable facts to students of American's schools. Since they are facts, with definite bearing upon the shaping of American culture, students have a right to know them.

But "only once in a blue moon" do we hear of a teacher who gives these facts to students. Such exceptional teachers have "ferreted out" the facts for themselves — the truth is not to be found in textbooks or teacher manuals. Rather, it appears that the writers of textbooks and manuals maliciously and wilfully seek to obscure, and even misrepresent these demonstrable historical facts.

It seems more than a possibility that the reluctance of the textbook writers to reveal these facts of history is intimately related to their determination to teach and otherwise promote the fallacy that America is a democracy.

As all the textbook writers know full well, America was founded as a republic. The Founders who wrote the Constitution were students of political science. They were not deceived as to the differences between republics and democracies, and deliberately chose to write a constitution setting up a republic.

Moreover, the republic they set up was a decided improvement over all previous republics. The Founders, inaugurating our form of government, incorporated the principle of representative government, characteristic of earlier republics. But they did more than this: they set up a government of law, and the law which the Constitution incorporates is the moral law of the Christian faith.

Governments of Men, Law

By definition and by word derivation a democracy is a government of men rather than a government of law.

In "The New 'Common Sense,'" by Dr. William F. Russell, which is incorporated with "Study of the Creed of Democracy," by Dr. Thomas H. Briggs, in a high school text, "The Meaning of Democracy," the derivation of the word "democracy" is given by Dr. Russell. At that time Dr. Russell was dean of the School of Education, Teachers College, Columbia University, and Dr. Briggs was professor of education in the same school. Dr. Russell now is president of the College. He wrote:

"Democracy is a word formed of two Greek words meaning people and power; and by extension it means rule of all the people."

Actually, of course, democracy is rule by the majority, which "by extension," is rule of the stronger, or the law of the jungle. Communists have chosen the word as a favorable slogan, and claim to be the true democrats; on the basis stated here, their claim cannot be denied, for they believe in the rule of dictators by virtue of their strength and power to rule.

The slogan of democracy is "vox populi, vox dei," (the voice of the people is the voice of God) and this, of course, to a Christian, is heresy; not even the unanimous vote of all the peoples of the earth can speak for God or repeal God's laws.

Perpetuating Fallacies

When so-called educators are asked why they persist in teaching a manifest fallacy, they reply that they are but following a common usage, one which is condoned in part at least by dictionary makers. But surely it is no proper function of the teaching profession to promote and perpetuate a fallacy, even if by common consent.

Nor do the educators have an answer for the real \$64 question: If you must persist in calling the American republic a democracy, what word do you have to designate a government which is a democracy?

From Dr. Russell's explanation of the derivation and meaning of the word, it is apparent that when he describes America as a democracy, he is not merely using a wrong word, but actually is misrepresenting our form of government, presenting it to adolescent pupils as a government of men rather than as a government of law.

Teaching Falsehoods

Of course Dr. Russell knows better, as do all other "educators" who adopt this particular technique for teaching a falsehood. He, and they, set the pattern for leading American youth to believe that God counts for nothing in government or other affairs of mankind.

In conspiring to teach this atheistic philosophy, these self-styled educators are but following the path set for them by John Dewey, sage of Columbia University and founder of "progressive education."

John Dewey's basic philosophy, which impregnates both the ideology and techniques of his followers, is pragmatism. In pragmatism there is no God; moreover there is room in it for no eternal verities, no absolutes of right and wrong, or good and evil. Rather, truth and justice, honor and duty, are merely relative and subject to change at the whim of human beings seeking personal advantage.

Included in the definition of pragmatism given in Webster's New International Dic-

tionary is the statement: "Characteristic doctrines of this movement are that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is as a guide to action, and that truth is pre-eminently to be tested by practical consequences of belief."

Under this philosophy, whatever "works" is true and right. If Dewey and the other pragmatists are right, then Hitler was right insofar as his program brought benefits to the German people as a whole, or to the ruling clique which he dominated.

Propaganda Starts in Kindergarten

If any parents, or patrons of public schools, or any taxpayers contributing to support of these schools, believe that American children are spared contact with these false teachings until they reach junior high or senior high school age and begin the study of history and other social sciences, they are mistaken —this teaching begins in the kindergarten!

For example, every book of the "Democracy Series" of readers, starting with the primer, contains an "Editor's Preface for Teachers," in which teachers are urged to instruct pupils of all ages in the principles of democracy. The series is published by the Macmillan Company; its editors are Prudence Cutright and W. W. Charters.

These editors brazenly tell the teachers — who are expected to believe or at least accept and pass on the fallacy — that “The essential characteristics of democracy have been assembled from the Declaration of Independence, the Constitution . . . including the Bill of Rights, and the literature on democracy.”

No Democracy in Constitution

“Brazen” is a word scarcely strong enough to describe the attitude of editors who tell teachers that the principles of democracy are to be found in the Declaration of Independence, in which the Colonists so clearly expressed their faith in, and dependence upon, the Creator, source and donor of human liberty; and surely the Constitution, which guarantees a republican form of government to every state, is no place to look for pronouncements about democracy.

Men and women who ignore the facts, or failing to hide them completely, distort and subvert them, are traitors to the fundamentals of our constitutional government. And, insofar as they may pretend to be teaching Christian doctrines, they are betraying and denying the Christian faith, teaching instead a godless philosophy of relativity.

Summing up this particular phase of the discussion: it is clear that the proponents of “progressive education” not only teach a godless, atheistic philosophy, but do so by the use of deception and subterfuge.

Whether or not readers of this pamphlet accept the doctrine of original sin, which Dr. Russell surely does not, surely all will agree with him that what is wrong, what is evil in this world, is the result of wrong decisions and sinful actions of men.

Again mocking the Scriptures, Dr. Russell wrote on Page 88 of his book that according to John Locke's ideas, "Nature, as God made it, is not evil; that evil comes from man's actions; and that proper education can cure these defects."

But no Christian can accept the Russell declaration that "proper education can cure these defects." For all Christians know that redemption and rejuvenation are the only cure for the evil in men's hearts and minds.

Evils not Opposed

As a matter of fact, our educational leaders show little desire to correct the evil in men's hearts. All too often they take the view, common to other politically-minded professionals, that evils of one kind and another can be turned to the benefit of causes in which they happen to be interested. And it is by no means uncommon for these leaders to teach revoltingly un-Christian doctrines which, naturally, tend to subvert and debase rather than uplift.

In the social science text, "Planning My Future," product of the "guidance staff" of

National Forum, Inc. (1946) an attempt is made to give a short course in practical psychology; adolescent pupils are told that "a mature person does not deny his emotions or try to suppress them."

Could any advice to impressionable adolescents be more pleasing to Satan than counsel that they should not suppress emotions of envy and avarice, greed and lust, anger and hatred?

Misquoting the Scriptures

In his "New 'Common Sense'" Dr. Russell attempts to bolster his thesis by pretension of scriptural support, but succeeds only in offering insults to the intelligence of any reader who has been even a casual student of the Bible.

On page 42 Dean Russell declared that "Jesus seemed to be interested in this world too. He wanted to reform this world as well as to rely on justice in the next." (Bold Face type are Dr. Russell's)

This, of course, is a point which the so-called Christian Socialists have been trying to "put over" for several decades, with Communists applauding and coöperating. Every Bible student knows that Jesus declared specifically that "my kingdom is not of this world," and, all the pratings of pedagogues and preachers about establishment of the Kingdom of God on earth by human effort cannot delete this declaration from the Scriptures.

An apostate doctrine of brotherhood not accepted by Bible-reading Christians is presented by Dr. Russell. Again pretending to present the "teachings of Jesus of Nazareth," he wrote, Page 39:

"For here in its most perfect and purest form is found the doctrine of the Fatherhood of God and the Brotherhood of Man, and hence the sacredness of the human personality."

The truth is that Jesus recognized no brotherhood except that of believers in Him, and as Jefferson pointed out in the Declaration, the dignity of the individual arises from the fact that mankind was created by God, not on the false doctrine that he recognizes saints and sinners alike as His children.

Satan's Program Approved

Satan hates God. The more people who can be persuaded to hate God, the happier Satan is. Next to hating God, the most satisfactory attitude, from Satan's viewpoint, is to ignore God, flaunt irreligion, put all human behaviour on a materialist, or at best, a vaguely "ethical" basis.

This attitude of ignoring religion, and Christianity in particular, is the official attitude of National Education Association, which makes its almost all-powerful influence felt in the determination of educational policies of the schools of the nation.

Under fire from many quarters because of its godless policies, NEA set its Educational

Policies Commission to work to prepare a rebuttal. The project got under way in 1948; in February, 1951, came first printing of "Moral and Spiritual Values in the Public Schools," a book of 100 (plus xi) pages, price \$1.00, paper covers.

Religion Barred from Schools

This official NEA publication makes it quite clear that teachers may not recognize religion as a controlling force in the making of decisions. Chapter III, titled "Sanctions," instructs the teacher on the reasons which may be advanced for making correct moral decisions. The "sanctions" named and approved, page 39-45, are: the sense of justice; respect for or fear of law; respect for property rights; integrity; group approval; yielding to authority, and guidance along lines of appeal to any one or more of the foregoing.

Omission of religion from the list was not an oversight. Teachers are told that children must not be advised that a good reason for abstaining from petty larceny is the fact that such action would be in violation of one of the Ten Commandments.

Satan goes to school, and all too often has reason to be gleeful because of what he sees and hears. And the things he sees and hears that cause him to chortle, are in the schools with the consent, aid and direction of the National Education Association.